

A N D R E W S  
R E S O L U T I O N  
T O  
R E T U R N unto GOD  
B Y  
R E P E N T A N C E.

Directed unto all the Elect Children of God  
which truly repent, perfectly guiding  
them in the right way therein.

Right godly to read, as delightful to hear, but  
most profitable to be practised.

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Newly published by *John Andrews* Minister  
and Preacher of Gods Word.

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*Being first seen and allowed.*

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L O N D O N,

Printed for *William Whitwood*, at the sign of  
the Golden Bell in *Duck-Lane*, near  
*Smith-field.* 1673.

## *The Author to the Reader.*

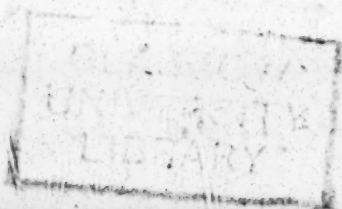
**I**F thou dost read or hear this work,  
Only see thou do this,  
Have care to mend thy evil ways,  
Now past and done a miss.

All those that still presume in sin,  
Not minding to amend,  
Dayly this Book will witness be  
Revengeful in the end.

Each day repent, oh still repent  
With speed, I humbly pray,  
Even for his Sons sake, Jesus Christ,  
So sin is washt away.

## *The Book to the Reader.*

**I**F that my lines could speak with voice,  
Oh then most loud still should they cry,  
He that might hear them wou'd rejoyce,  
No doubt to buy me presently.  
A great & Book of price more dear,  
Now maist thou have, yet not contain  
Directions right, as I have here,  
Repentance truly for to gain.  
Each line doth guide thee to repent,  
With phrase most plain unto thine ears;  
Esteem it well, do not relent,  
Sweet is the fruit Repentance bears.



To the High and Mighty King of <sup>a</sup>Rev. 17. 14  
 Kings <sup>a</sup>, Prince of Peace <sup>b</sup>, Con- <sup>b</sup>Ex. 2. 14  
 querour of Death <sup>c</sup>, Hell <sup>d</sup>, and <sup>c</sup>Heb. 2. 10  
 Sin <sup>e</sup>, the great Judge of the <sup>d</sup>Hos. 13. 14  
 World <sup>f</sup>, and Bishop of my Soul <sup>e</sup>Hos. 10. 8  
 Christ Jesu my Saviour <sup>g</sup>, <sup>f</sup>Gen. 18. 28  
<sup>g</sup> 1 Pet. 2. 9  
<sup>b</sup>Luk. 2. 11



Gracious and most high <sup>a</sup>Psa. 113. 5  
 God <sup>a</sup>, most holy <sup>b</sup>, most <sup>b</sup>Esay. 6. 3  
 strong <sup>c</sup>, most mighty <sup>d</sup> <sup>c</sup>Psal. 99. 9  
 most merciful <sup>e</sup>, most <sup>d</sup>Gen. 17  
 righteous <sup>f</sup>, and most <sup>e</sup>Psa. 145. 9  
 beautiful Saviour <sup>g</sup>, I the <sup>f</sup>Esay. 42. 6  
 Son of thy handmaid <sup>h</sup>, <sup>g</sup>Can. 5. 10  
<sup>b</sup>Pf. 86. 16

whom thou hast created, and redeemed <sup>k</sup>, <sup>i</sup>Gen. 1. 26,  
 have in all dutifull affection assigned my, <sup>127</sup>  
 self, and my dearest love into thine hands <sup>k</sup>Eph. 1. 7  
 my humble Petition, which I dedi- <sup>1</sup>Cor. 1. 30  
 cated unto thee, O sweet Jesu, th u light <sup>11</sup>Esay 9.  
 of my soul <sup>m</sup>, and to the uttermost of my;  
 power (by thine assistance) have made it  
 my daily prayer, and true copy of my  
 dearest affection unto thee, O Lord my  
 God <sup>n</sup>, in the which, through my conti- <sup>12</sup>Psa. 98. 9.  
 nual exercising thereof, I know my sigh- <sup>13</sup>Psalms 8. 1  
 ing for my sins is not hid from thee <sup>o</sup>, nor <sup>14</sup>Psalms 18. 1  
 my tears, which cry from the bottom of My <sup>15</sup>Psalms 33  
 heart, for thy crimson priceless drops of  
 blood, that trickled down thy azure veins <sup>p</sup>, <sup>16</sup>1 Th. 22. 44  
 wash away my scarlet sins <sup>q</sup>, unknown to <sup>17</sup>1 Es. 1. 18  
 thee.

And



## The Epistle.

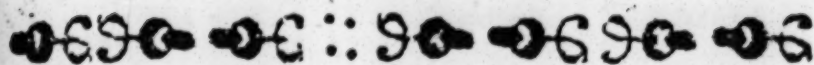
7, &c in token of my humblest devotion, and dear-  
est Love, which I owe unto thy most sacred  
self, I am here imboldned (although far  
unworthy) to dedicate this other Mite unto  
thee (entitu'd *Andrews Resolution*) which  
I cast into thy treasury, not of superfluities,  
but meer penury, desiring thee, O my Sa-  
viour, from the tender bowels of my heart,  
that through the multitude of thy mercies,  
thou wilt guide me therein. And I most  
humbly beseech thee, that thou wilt vouch-  
safe to entertain and receive me, that I may  
be wholly thine, and thou co-equal with  
God the Father, maist be wholly mine, that  
after my ended miseries, thou wilt crown  
me with endless mercies: unto this (sweet  
Jesus) I most humbly beseech thee to say  
*Amen.*

And so Amen, thy earrest, though most  
unworthy late repentant sinner, *John Andrews*,  
Precher of the Word, desireth with all hu-  
mility daily to come unto thee.

*Scdò sed sedò.*



# Andrews Resolution.



First, what Repentance is.

**T**here is no Doctrine in the Church of God more necessary, than the Doctrine of Repentance, and amendment of life; neither doth the Holy Ghost so much labour in all the Scripture, as he doth to bring Repentance into mens hearts a

It was not only the only Sermon which S. John Baptist preached to prepare the way for Christ b, but also it was the first that ever was made, it was Preached by God himself to our first Parents in Paradise c; and ever since both the Prophets, Apostles, and many of Gods faithful Ministers have Preached Repentance unto the people d.

Yet notwithstanding many are so wedded unto sin e, and they are become so godless, so graceless, so corrupted and fully resolved to live therein, that the most part little understand the Doctrine of Repentance f, and less practise the outp. Many presume to describe it, though few know it: many can talk of it g, but few walk in it; many speak of it, but

a 2 Kin. 17. 13  
Eze. 18. 21, 22, 23  
Act, 11 18  
Pe. 3. 9  
Hos. 14. 1  
P. t 18. 11  
Jer. 25. 5  
Jer. 35. 3  
Ma 3. 2, 6, 8  
Mar. 4. 17  
Luke 3. 2  
Luke 24. 4  
Act 2. 38  
Act 17 30  
b Mat 3 2, 6, 8  
c Gen 3 17  
d 2 Kin. 17 13  
Essay 1. 16  
e Joh. 8. 3  
Rom. 6. 20  
f Rom. 2  
g Mar. 72  
h Psal. 1. 19

## Andrews Resolution.

few feel it; and many think they have caught it when they have but the shadow of it: because it is so slippery that few can hold it, & so secret that many cannot find it: it is hid from the world & revealed unto none but the **Chosen** of **God**.

4 Lu 12, 32 It is a work that no men with their fine hearts and deep devices can comprehend: for the conversion of a sinner is supernatural, and whosoever doth, or hath not felt in himself what repentance is, shall be damned, therefore he that hath ears to hear, let him hear, and he that hath eyes to see, let him see what Repentance is, and to be all, bring this precept of the philosophers with him, *Nosce teipsum* know thy self; it is the first thing to be done in repentance, and the beginning of all grace.

*Plato, Aristotle, Theophrastus.*

Repentance is a work of grace, arising of a most godly sorrow, from a true faith, and knowledge of a mans own spiritual estate: It is a constant turning of a man in his whole life, from all his sins unto God, it is an hearty sorrow for sin, with amendment of life, having a godly Resolution to sin no more.

It is a most necessary thing for mankind; it is the very supersedeas and

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and discharge of sin, and the cause  
of unity between God and man.  
There is no other means to make  
peace between Christ and us, but  
Repentance: No other to discharge  
sin, p nor courie to abate hell, but p Joh .2. 5  
Repentance; neither any way to Ge. 50. 17,  
win Heaven, but repentance and 18  
therefoze Repentance is most ne- 2 P. 1. 3. 9  
cessary,

What wounded body would not  
seek a salve: much more what wound-  
ed soul stain with sin, q would not  
seek repentance, seeing it is the only q Esa. 1. 16  
salve to cure the soul? Ez. 33. 5

It is an Epvod of purity, and a  
defiled man may not wear it. The  
dignity of it is great, and honoura-  
ble; and the Lord will not bestow  
it upon an unworthy person. It is a  
magnificent guest, r and will not r Joh 14. 1  
come into a polluted Tabernacle. It is & 23  
an holy Saint, and will not dwell in  
the Synagogue of Satan.

It is not to be bought with silver  
or gold, nor to be had from the gifts  
of Kings, Popes, or Potentates, it  
is a thing of inestimable value, a it  
sheweth the atonement between a Heb. 1. 5  
the Saviour and the Sinner, and  
being gotten by Faith b, Prayer c, b Gal. 3. 14  
and hearing the Word of God d, it c Jam. 5. 18  
d Rom. 10,  
A + brings 17



## Andrews Resolution

e' Aēt. 5. 11 byngs thee unto Christ. It is lib 12  
 2 Ti. 2. 25, Donatio, a gift absolute without con-  
 sideration, which God ever bestow-  
 26 eth upon his friends, upon those  
 Joh. 12. 40 that love him. It is called the Spi-  
 rit of Burning, therefore with speed  
 f 1 Thes. 5 frequent, that repentance may burn  
 Esay 4. 4 thy sins, lest the fire of Hell burn thy  
 soul, Esay 4. 4

The true Essence or Nature of thy  
 Repentance, only consisteth in turn-  
 ning from all thy sins unto God a:  
 and therefore it is not altogether  
 2 Eze. 18 derided of the word Poenitentia, be-  
 30. 31. 32 cause the Divines say, it doth not  
 Jer. 18. 11 comprehend Totum Terminum a quo &  
 2 Ki. 17. 13 ad quem, from what and to whom  
 Esay 55. 7 thou must return.  
 Eze. 33. 11  
 Jer. 14. 1

But this is the true repentance which  
 the Latin interpret by this word Re-  
 spiscentia, or Conversio, which is not  
 only the changing of the mind, but it  
 is Recessus a malo a forsaking of e-  
 vil, Accessus ad bonum and return un-  
 to that which is good b: Revertimini  
 Gal. 4. 18 usque ad me, return as far as unto me.  
 1 Thes. 5. 16 If thou wilt repent truly, thou must  
 Ads 26, 28 withall have both a purpose in mind,  
 and an inclination in will, and en-  
 deavour in life, wholly to forsake  
 all thy sins for ever and turn unto  
 God.

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To repent, consisteth but of two syllables ; yet unto the wicked it is too hard to be learned and so unapt to be practised, that like as the Cameliion can change himself into all colours saving white, so would they change themselves from all goodness, to follow evil, rather then to return unto the Lord by repentance.

To conclude this point, thou shalt no sooner repent, but i Heaben shall be confirmed unto thee, habendum & tenendum, for ever and ever.

i Gen. 54,  
17, 18  
Deut. 4.29  
1 Kin. 8. 33  
Job. 11. 14,  
15  
Eze. 3. 28

Secondly ; God is the author of Repentance.

Repentance is libera donatio, a gift without consideration ; and it comes freely from God, who is the very efficient and principal Author or Donor thereof. It is therefore to be held the more precious and to be desired with the more hope ; yea : to be thy Summum Bonum for it obtaineth Salvation, unto all those which truly repent and turn unto God. And he that turneth unto God by repentance, must first of all be turned by God ; and so saith Jeremiah, Surely after I was converted I repented, and after I was instructed, I smote upon my thigh ; I was ashamed, yea

k Jer. 31. 18  
Lam. 5. 21  
2 Ti 25. 26  
Acts 5. 21  
Joh. 12. 40

Jer. 31. 19

## Andrews Resolution.

yea even confounded, because I did bear  
the reproach of my youth **And our Sa-**  
**John. 6. 44** **viour Christ saith,** no man can come  
unto me except my Father draw him  
**Therefore saith S. Paul** Instruct them  
**2 Tim 1. 25** with meekness: proving if God will at  
any time give them Repentance, that  
they may be saved,

**2 Ps. 11. 8.** For God is good and merciful  
**Jer. 33. 11** unto all those that turn unto him  
**Mat. 19. 16** by repentance; he is full of pity, and  
**Psalms 105.** hath no pleasure at all that the wicked  
**Ez. ch. 18.** should die: But is rich unto all  
**Ro. 10. 2** that call upon him for mercy; and  
**Pf. 10. 15** hath promised to hear thy petitions,  
**Psal. 91. 15** if thou truly repent.

**Pf 145. 18** Furthermore, if thou hadst re-  
**Esay 48.** pentance in thine own power, and  
**8, 9** mightest repent when thou wouldest;  
yet it were but a folly; yea it  
were a meer madness to presume  
**in Deut. 29.** in sin because thou hast a remedy.  
**20** But now seeing thy repentance is in  
the hand of God, and that none can  
repent without his especial Grace  
it were a double and a trebble folly to  
n delay thy repentance from day to  
**n Deut. 30** day or to seek it from any other but  
**3, 4** from God.

**2 Chr. 7. 14** Thirdly, of Examination,  
**2 Cor. 13. 5** **B**Efore thou confesse thy sins un-  
to God, thou must take heed to  
examine



## Andrews Resolution.

examine thy self, that thereby thou mayest know them both in greatness and danger : for untill thou know thy sins, that thy conscience may be convicted by them, thou canst neither humbly and heartily confess them.

For let any repentant sinner ask his conscience what was the first cause of his conversion, and surely he will say, that when he began to repent, he did first search himself: and finding his ways dangerous, and his cause fearful, did thereupon resolve to take a new course ; It is the beginning of all grace, to search, try, and examine thy self ; It is also a means to prevent Gods Judgement : If thou dost not search thy self, then God will search thee with his c fiery crosses and terror of his punishments. b Ps. 77. 6

But if thou truly examine thy self first to be guilty of Adams sin d.

Secondly, prone by nature to all evil e. d Psal' 51. 5  
v Esai. 4. 30

Thirdly, subject to the curse of Gods wrath f. Gen. 8. 21  
e Rom. . 23

Thus in the guiltiness of Adams sin hath his beginning ; in the original, his continuance ; and in actual, his full perfection. f Wisd. 7. 4.  
Psal'. 54. 6  
Psa. 14. 4  
Pro. 15. 8,  
9. 29

So Esa. 1. 15

## Andrews Resolution.

So answerable therunto is the  
wrath of God; it beginning by  
labouring thee by nature unto the  
slavery of Satan; it is continued by  
death, and accomplished by damnation.

Now these three rules I leave to  
thy careful consideration, assuring  
thee from God thou canst never be  
saved unless thou repent, nor never  
repent, except that thou search, try,  
and examine thy self.

Thus if thou wilt repent truly,  
thou must search and look into thy  
self, to see in what a miserable case  
thou art; as I have said before: and  
thou shalt find that by nature, thou  
art the child of wrath, out of the favour  
of God, not only wretched and accursed  
by the Law, a bondslave unto Satan  
but finally subject to Death, Hell,  
and Damnation.

Thus if thou wouldst know if thou  
art in the right way of repentance  
or no, thou shalt find, if thou consider  
in thy self whether thou hast ever  
any need of Gods pardon for thy sin;  
or of Christ his blood to save and  
cure thy soul: or was thy heart ever  
wounded or grieved for thy sin, so  
that thy soul were even sick with the  
sins thereof?

Mat 26. 28

Heb. 10. 13

18

1 Pet. 1. 2

1 Joh. 1. 7

## Andrews Resolution

Or diddest thou ever hunger and  
 thirst after God in Christ? and with  
 sighs, groans, and <sup>k</sup>tears, beg for  
 his mercy upon thy <sup>l</sup>knies (as for  
 life and death) If thou hadst not felt,  
 nor done these things in some mea-  
 sure, surely thy case is very fearful  
 and dangerous: thou art not yet in  
 the way of Repentance therefore  
 as yet the mercies of God belong  
 not unto thee.

k Jam 4. 9  
 Luk. 6. 21  
 1 Ki. 8. 54  
 Dan. 6. 10

### Fourthly. of Contrition.

Contrition is a fear and inward  
 sorrow of conscience, perceiving  
 that God is angry with sin and is  
 sorry that it hath sinned. And to  
 speak more largely of it, thou must  
 know this, that Contrition also  
 comprehendeth first the knowledge  
 of God, requiring obedience; and  
 discommending disobedience; and  
 not to remit sin without full and  
 perfect satisfaction, either in respect  
 of obedience it self, or else in respect  
 of punishment.

*Augustinus  
 de poeniten-  
 tia.*

o Job. 11.  
 13, & 19

Secondly, the discussing and exa-  
 mining of thy nature, thy thoughts  
 will, affections, and all thy actions &  
 deeds according to the square and  
 rule of Gods Laws in every point;  
 for as S. Augustine saith, Peccatum  
 puniendum

2 Cor. 13. 5  
 p Lu. 2. 29  
 Acts 20. 20



## Andrews Resolution

puniendum est aut a te aut a Deo: si puni-  
tur a te, tunc punitur sine te; si vero a te  
non punitur, tecum punietur. Sin must  
needs be punished, either of God, or  
of thy self, if by thy self, then sin is  
punished without thee, if of God then  
thou and thy sin must be punished  
together. Therefore if thou wouldst  
repent with a true contrition, that  
thereby thou maist reap a most plen-  
q Mat. 13. 8 tiful harvest, thou must sow in Gods  
field the q seeds of Repentance, and  
ofentimes water then with the  
r Jam. 4. 9, tears of thy humble Contrition:  
10 r so shalt thou gather the true fruits  
f Mat. 5. 4 of everlasting joy and felicity. For  
Luke 6. 21 as the deeper the wound, the more  
diligent the cure: so let thy repen-  
tance bring forth as much sorrow,  
as sin gave the delight.

And as S. Ambrose saith, Expectat  
lacrymas nostras Deus, ut profundat  
pietatem suam; God looketh for the  
tears in thy contrition, that he  
may pour down his grace upon thy  
amendment. t Laudatum est cor  
t Ps. 4. 6. 6 Penitentiae lacrymis; Thou must wash  
u Joh. 15. 2 thy hart in a troubled Pool of u Be-  
thesda, in the true tears of repen-  
tance. having an inward sorrow  
wrought by the holy Ghost, for thy  
sins before committed, against so  
good

## Andrew's Resolution

good and gracious a God: joyned  
with a perfect faith, x to be for- x Psalm 19.  
given for Christ his sake, and also 10, 12  
from henceforth with a full and de-  
terminate purpose to amend and lead  
a new life,

Fifthly, of Confession.

Chrysost. in  
Psalmes.

Saint Chrysostome saith, that no-  
thing pleaseth God more than  
Confession, if it be joyned with true  
Contrition; and that it is a part of  
Humiliation, ever joyned with true  
Repentance, because they cannot be  
truly humble and repent, who con-  
fess not their sins unto God: nei-  
ther will he give them pardon; for  
God covers when men uncover a and  
acknowledge; he justifieth when men  
condemn themselves, and fly unto  
him for mercy. If any plead unto  
God, Non est factum, and deny his  
deeds and debts of sin: there is no  
reason why he should have the Ac-  
quittance of Grace. Therefore, saith  
Solomon, He that hideth his sins shall  
not be prosper, but he that confesseth  
them and forsaketh them, shall have  
mercy. a 1 Joh. 1.9

b Prov. 28

If thou confess them effectually,  
it will cause thee to weep like c Mary c Joh. 20. 15  
Magdalen, wraitle with God, like  
Jacob

## Andrews Resolution

d Jacob; and pour forth floods of tears  
d Gen. 32. like Ezeckia. Thou must confesse

<sup>24</sup> them in this, or such like manner.  
e Eze. 12. 3 First, thou must put up an indictment  
against thy self, and accuse thee  
before God wherein thou must acknowledge  
both thy particular and  
unknown sins generally without any  
excuse, extenuation, or defence, imbold-  
ing the least of them. An example  
f Psa. 51. 3 thou mayst find in David; f I know my  
iniquity is ever before me.

Secondly, thou must with grief of  
heart (as a Judge upon the Bench)  
give sentence against thy self, ac-  
knowledging thy unworthyness, by  
reason of thy sin, to have deserved  
g Lu. 15. 21 everlasting damnation; as the g Pro-  
digal child did, who said, Father I  
have sinned against heaven, and be-  
fore thee; Or the poore Publican, who  
standing far off, would not so much  
as cast up his eyes to Heaven, but  
Luk. 28. 13 smote his breast, crying, Lord be merci-  
ful to me a sinner.

Thou must also accuse thy sins, thy  
deere conscience must witness against  
them, and thy heart convince them;  
thou must accuse them, 1. as strangers  
defected, 2. as adversaries combated,  
and 3. as enemies professed.

In so doing, says Augustine, when  
thou



## Andrews Resolution.

thou accusest thy self by confessing  
thy sins unto God, thou preventest  
thereby the Devil of his purpose, so  
that he cannot accuse thee at the day  
of Judgment. For saith he, thou h Jer. 29.  
blottest out all thy sins by repen- 13, 14  
tance. Where there is no accuser  
there is no crime produced for the  
Judge to condemn; For that which  
is not hath no punishment: forgiven  
sins are not; ergo, forgiven sins have  
no punishment: And so saith the Au-  
thor to the Hebrews, 10. 18. Leo saith L. 0.  
that those sins shall never be con-  
demned which are purged before  
with i confession and repentance. i John 1. 9  
Neither is Jesus Christ any longer  
thy Judge to condemn thee, but thy  
advocate to plead for thee, if thou  
accuse thy self by confession.

Therefore confess thy sins unto  
God without any accuse or delay. k Ecc. 5. 7.  
For it is another manner of thing to i Thel. 3.  
repent, than many take it for. It is  
not every a sob or sigh that brings re-  
pentance: God is merciful, &c. And thus  
lightly draw them over, as though  
Gods mercy were to be gained in a  
moment. Let no man deceive him-  
self; it will cost thee many a prayer,  
and many a tear in thy confession,  
before thou canst have pardon for thy  
sins,

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21 Cor 12. 7  
Acts 2. 37  
b Psa. 51. 9  
If thou didst feel the smart of sin but a prick in thy wounded conscience, thou wouldest never give God any rest; but like David, cry unto God b again and again, until thou hast found some comfortable perswasion of Gods mercy in Christ, for the forgiveness of thy sins.

Untill thou do thus, thou shalt never find any quietness in thy conscience, nor any sound comfort of Gods Spirit in thee.

c 2 Sa. 12. 13  
d 2 Sa. 12. 9  
e Psa. 51  
David could c never repent until God sent Nathan unto him to reprove him for his sin; but so soon as he saw his sin, and that it was not only committed against d Uriah, but also against God, it presently so wounds his conscience, killed his poor heart, and so grieved his soul, that he cryed out in his conscience, Against thee &c.

As if he would have said, Oh my God, it grieves me exceedingly, and wounds my very soul, that I d-r I was so vile a sinner as to sin against thee, O my most gracious and merciful God.

Therefore the only way to repent, is, from the bottom of thy heart, in thy conscience to grieve for thy sin, especially for that it is against God, and

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and causeth thee to break his Law; or if thou couldst be sorry for thy sin, because it is against God, more than for fear of punishment, it were a good sign that thou wert in the ready way of repentance.

Wherefore if there were no shame nor punishment, no Hell nor damnation, yet thou oughtest to repent, because thou hast sinned against so good and gracious a God, who hath created and redeemed thee. hPs. 136 10  
1. Cor. 2. 30

Sixthly, Faith is the ground or root of Repentance.

Faith may be added unto repentance not as a part, but as the ground or root thereof; for it cannot be, that the root and the fruit should be both one thing: & without faith there can never be any true repentance, therefore they are still joyned together: k Heb. 11. 1

To clear this doubt, thou must consider three things: 1. the order of nature; 2. the time; 3. the manifestation of them both

In order of nature, faith goeth before repentance: in manifestation of them, repentance is first; in time they are both joyned together.

By order of nature, first a mans conscience must in some sort be settled, touching his reconciliation with God



## Andrews Resolution.

in Christ before he can truly repent.

As S. Ambrose saith, No man can rightly repent, unless he hope for pardon. So that remission of sins is believed, then upon that comes Repentance.

By manifestation, repentance goeth before faith, for it is sooner described than faith.

Regeneration is like the sap of a tree, hid within the bark; when as repentance is like the bud, that speedily sheweth it self.

If we respect y<sup>e</sup> time, neither of them are one before the other but are begotten both in an instant. So soon as there is fire, so soon it is hot: and so soon as a man is regenerate so soon he repents: for he that believeth, instantly repents. Therefore none can truly repent, except he believe, that he is Gods. And none can have belief in but he that hath this grace, & faith in him.

Furthermore, none repent, unless they hate sin, & faith causeth a man to hate sin. Now none can hate sin, except he be sanctified, and none can be sanctified, without he be justified, & this cannot be without faith. o, faith comprehendeth justification.

o Rom. 3.  
4, 25, 26  
27, 28

Again the inward or instrumental.

## Andrews Resolution.

al cause of repentance, is faith p Lu. 18. 11  
 which may be called the mother of  
 repentance, because it brings it forth q Pro. 7. 14  
 as the word is the begetter; and so r Lu 22. 48  
 may have the name of a Father: for Mat. 26. 18  
 he that is without faith is dead. No  
 life without faith, no repentance  
 without life: & therefore neither the  
 Pharisees Prayer p, the harlots vow q, f  
 Traitors kiss r, the Sacrifice of Cain f,  
 the fast of Jezabel r, f oblation of An-  
 anias, nor the tears of Esau, could be  
 accepted of God, because they were  
 not truly debored from a lively faith.

Lastly, the efficient or principal  
 working cause of faith in thy repen-  
 tance, is a God, where by, by faith, be-  
 true belieber receiveth Christ for  
 himself, as given for him, born for  
 him, dying for him, and rose again for  
 him: for he died for his sins, and rose  
 again for his justification. And to  
 conclude, repentance separated from  
 faith in Christ, is no true repentance.  
 And thus much concerning Faith.

Lastly, the time when to repent.

**M** An hath no time of repentance  
 certain, no term c of years,  
 out term of life, and that is most  
 uncertain.

Though God called Saul d twice, Sa-  
 mel, three e, his Spouse four times f

g. Jon. 34 the Ninivites 40. daies g, and the Jews  
Deut. 8, 2 forty years; yet he gives us no time  
to repent, but to repent now.

The time of repentance is the time  
present without delay, as the holy  
Ghost teacheth: This day if you will  
h. Pla. 95. 8 hear his voice, harden h not your  
hearts: for there is but one accepta-  
ble time, which being neglected, is as  
a Bird escaped out of the hand, or a  
shaft shot out of a bow, not to be re-  
called. At what time (saith the Lord.)  
The Lord limits no time, if a man  
repent truly. The time of repentance  
is double; 1. it must be done presently  
without delay: 2. continually, every  
day. It must be done k speedily with-  
out delay: for who knows whether  
k Ecc. 5. 7  
1 Thes 5. 9 this be the acceptable time, which if  
thou neglect when God calls thee in  
the youth, or in thy health; it may be  
he will not call thee hereafter in thy  
age or sickness; and the longer thou  
dost defer thy repentance, the harder  
it will be for thee to repent. There-  
fore if thou hast suffered the bud of  
thy youth to be blasted, thy flower to  
fade, thy leaves to dry up, and thy  
boughs to wither, yet keep life in the  
1 Joh. 25. 1 root, let the whole become fuel for  
in Well fire.

Be not like those which begin not  
to



## Andrews Resolution.

to live until they be ready to die and  
then after a foes desert, n come to  
the grave of God a friends entertain-  
ment. For think to snatch up Hea-  
ven in a moment, which the best can  
scarce attain unto in many years:  
to jump from o Dives diet to Laza-  
rus crown; that is, from the service  
of Satan, to the solace p of Saints.  
Beloved heaven, is to to be gained  
so easily.

n Ps. 54. 6

Wis. 14. 9

Psal. 14. 4

o Lu. 16. 19

p Lu. 16. 22

The thief indeed may be saved on  
the Cross; and mercy found at last, q  
but late repentance is seldom or ne-  
ver true repentance. For if a man  
repent he can sin no more, then he  
leaves not sin, but sin leaves him.

q Luke 23.

42, 43

Oh therefore if thou wouldst be  
free from this doubt, abold the cer-  
tain to repent whilst thou art in good  
health, & take time whilst it is offered  
thee, for time and tide waiteth for no  
man. Common experience teacheth  
us that time is precious, short and  
irrevocable, which can never be re-  
deemed, and withall consider, he that  
is not ready to repent to day, will  
be less ready to morrow: It may be  
God hath appointed this day to be  
the end of thy life. Oh therefore al-  
ways so live, that thou be ever pre-  
pared to die. If thou dost defer  
thy

r Eph. 5. 15

*Andrews Resolution.*

thy repentance untill it be to late  
O then thou wouldest give a thou-  
sand worlds for one days repentance  
or an hours contrition. Record there-  
fore a decree in thy heart, to keep all  
thy sins in perpetual exile and never  
admit them again in thy court: **W**  
turn O turn from sin to sanctity,  
from Babylon to Jerusalem, from Be-  
thavan to Bethel, from Sodom to Sion,  
and from Belial to God, so let not the  
Sun of thy pleasure be the day of thy  
lives end, nor night of thy death come  
before the great work of thy repen-  
tance be begun.

Ob repent, repent therefore thou  
thou and I, and all the elect children  
of God, may have all our sins freely  
forgiven us, and be with Christ Je-  
sus Saviour, who hath so dearly  
bought us: **Re** **v**. 19. 1 To whom with the Fa-  
ther and the Holy Ghost, be all Ho-  
nour, Power, Glory, and Dominion,  
both now and evermore. Amen.

**FINIS.**

# THE Godly Mans

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